benediction of sustenance.

HABDALAH IN THAT GRACIOUSLY GRANTEST KNOWLEDGE'. What is the reason? — R. Joseph said: Because it is a kind of wisdom,[15] it was inserted in the benediction of wisdom. The Rabbis, however, say: Because the reference is to a weekday, therefore it was inserted in the weekday blessing. R. Ammi said: Great is knowledge, since it was placed at the beginning of the weekday blessings. R. Ammi also said: Great is knowledge since it was placed between two names,[16] as it says, For a God of knowledge is the Lord.[17] And if one has not knowledge, it is forbidden to have mercy on him, as it says, For it is a people of no understanding, therefore He that made them will have no compassion upon them.[18] R. Eleazar said: Great is the Sanctuary, since it has been placed between two names, as it says, Thou hast made, O Lord, the sanctuary, O Lord.[19] R. Eleazar also said: Whenever there is in a man knowledge, it is as if the Sanctuary had been built in his days; for knowledge is set between two names, and the Sanctuary is set between two names. R. Aha Karhina'ah demurred to this. According to this, he said, great is vengeance since it has been set between two names, as it says, God of vengeance, O Lord;[20] He replied: That is so; that is to say, it is great in its proper sphere; and this accords with what 'Ulla said: Why two vengeances here?[21] One for good and one for ill. For good, as it is written, He shined forth from Mount Paran;[22] for ill, as it is written, God of vengeance, O Lord, God of vengeance, shine forth.[20]

R. AKIBA SAYS: HE SAYS IT AS A FOURTH BLESSING, etc. R. Shaman b. Abba said to R. Johanan: Let us see: It was the Men of the Great Synagogue[23] who instituted for Israel blessings and prayers, sanctifications and habdalahs.[24] Let us see where they inserted them! — He replied: At first they inserted it [the habdalah] in the Tefillah: when they [Israel] became richer, they instituted that it should be said over the cup [of wine]; when they became poor again they again inserted it in the Tefillah; and they said that one who has said habdalah in the Tefillah must say it [again] over the cup [of wine]. It has also been stated: R. Hiyya b. Abba said in the name of R. Johanan: The Men of the Great Synagogue instituted for Israel blessings and prayers, sanctifications and habdalahs. At first they inserted the habdalah in the Tefillah. When they [Israel] became richer, they instituted that it should be said over the cup [of wine]. When they became poor again, they inserted it in the Tefillah; and they said that one who says habdalah in the Tefillah must [also] say it over the cup [of wine]. It has also been stated: Rabbah and R. Joseph both say: One who has said habdalah in the Tefillah must [also] say it over the cup [of wine]. Said Raba: We can bring an objection against this ruling [from the following]: If a man forgot and did not mention the miracle of the rain in the resurrection blessing, or petition for rain in the blessing of the years, he is made to repeat the Tefillah. If, however, he forgot habdalah in 'that graciously grantest knowledge', he is not made to repeat, because he can say it over the cup [of wine]![25] Do not read, because he can say it over the cup [of wine], but read, because he says it over the cup [of wine].

It has also been stated: R. Benjamin b. Jephet said: R. Jose asked R. Johanan in Sidon — some report, R. Simeon b. Jacob from Tyre asked R. Johanan: But I have heard that one who has said habdalah in the Tefillah says it over the cup [of wine]; or is it not so? He replied to him: He must say it over the cup [of wine].

The question was raised: If one has said habdalah over the cup [of wine], need he say it [again] in the Tefillah? — R. Nahman b. Isaac replied: We learn the answer a fortiori from the case of Tefillah. The essential place of the habdalah is in the Tefillah, and yet it was laid down that one who has said it in the Tefillah must say it also over the cup [of wine]. Does it not then stand to reason that if he has said it over the cup [of wine], which is not its essential place, he must say it [again] in the Tefillah? R. Aha Arika[26] recited in the presence of R. Hinena: He who says habdalah in the Tefillah is more praiseworthy than he who says it over the cup [of wine], and if he says it in both, may blessings rest on his head! This statement contains a contradiction. It says that he who says habdalah in the Tefillah is more praiseworthy than he who says it over the cup [of wine], which would show